

Essay on Social Ministries in Nigeria

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ABSTRACT

One of the lapses of pastoral theology worldwide is the ability to practically demonstrate evangelism in the manner Jesus did during his time. Jesus' system of evangelization was in two dimensions, viz; social ministry and spiritual or religious ministry. In the social ministry, he demonstrated the necessity of taking care of the corporal needs of persons (Mat 14:13 – 21, 15:29 – 39). And in the spiritual, he emphasized, above all, the greater necessity of caring for the soul which is more like unto God.

This research, as part of a curriculum requirement for the award of PhD Degree in Theology, of the Atlantic International University, Honolulu, is a survey of the situation of Social Ministry in Nigeria carried out to examine the involvement of pastoral ministers in providing material and life-sustaining needs to the poor among the children of God in Nigeria. There is serious hunger and poverty among the citizens of Nigeria today, people are dying of malnutrition and all kinds of sicknesses associated with hunger and poverty. And these suffering people are mostly members of our churches and ministries, how the church attends to their holistic needs in order to accommodate their spirit, soul and body as an entity God is interested in is another question. It is therefore hopeful that this survey and its recommendations would help those in the pastoral ministry to be more proactive in the work of evangelization in Nigeria and beyond. We shall use Anambra State of Nigeria as a Locale for our study.

KEYWORDS: Social, Ministry, Poverty, Eradication, Evangelism, Church, Ministers

INTRODUCTION:

The mission of Jesus Christ on earth, as described in the Holy Scripture, is to restore human dignity which was lost due to the disobedience of Adam and Eve. Due to the fall of the first parents, human being lost the dignity which they enjoyed in the presence of God, suffering of various dimensions entered into human life. Human being lost his original position in the sight of God as a result of God's pronouncement of punishment upon man's existence (Genesis 2). However, God's love supersedes his anger hence His great desire to bring man back to Himself. Having sent his prophets and messengers to preach the message of repentance and reconciliation to His strayed people, He finally sent His only begotten Son, Jesus, to reconcile humanity to Him by giving up His life on the cross. His mission was that of restoration and peace. (See Isaiah 49: 8 – 26).

Jesus introduced the social ministry and declared it as the center and summit of His reconciliation mission. He did come to liberate humanity from the sufferings experienced on earth as a result of sin, man's inhumanity to man, and as a result of demonic manipulations, without prejudice to possibility of biological ailments. The ministry is the ministry of restoring life to the nations and communities, caring for the poor and infirm, restoring sight to the blind by becoming eyes for them, setting those in prison free through reasonable judiciary processes and amnesty and rehabilitation, defending the widows and the weak, feeding the hungry, providing shelter for the homeless and so on.

"The Spirit of the Lord is upon me, because he has anointed me to bring glad tidings to the poor. He has sent me to proclaim liberty to captives and recovery of sight to the blind, to let the

oppressed go free, and to proclaim a year acceptable to the Lord." (Luke 4: 18 – 19).

Jesus also categorically demonstrated the seriousness of this ministry and how compulsory that every person who believes must carry it out, when He gave a picture of what the last judgement shall look like, thus:

The Judgement of the Nations: *"When the Son of Man come in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd (Pastor) separates the sheep from the goats. ... he will say to those on the right, 'Come, you who are blessed by my father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' then to those on the left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. for I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.'" (Matthew 25: 31 – 46).*

At another instance, a rich man approached Jesus to ask him of what he must do to inherit the kingdom of God, to this Jesus responded emphatically, that he must sell all he had and give the proceeds to the poor. See Matthew 19: 16 – 21.

This ministry is the key to National stability and peace. When everyone becomes his or her brother and sister's keeper.

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This essay is therefore to examine what social ministry is, how it is being practiced in our society today, what problems are experienced by the actors in the ministry, and what we must do to ensure that the social ministry is done at its best. Pope John XIII, in *Mater et Magistra*, proposes that "Christians, as a pastoral tool for social upliftment, should engage in a process of SEE, JUDGE, AND ACT to put the Church's social doctrine into practice" (...1961).

In this essay, we are to briefly look at the global experiences of social ministry, and then limit our discussion to Nigeria and Anambra State, from where the writer is writing his observations and experiences, we analyze the situation and then propose some recommendations for positive action.

Nigeria

Nigeria is supposedly a Federal Republic, and got her independence in 1960 from her colonial masters; the United Kingdom (UK). The incumbent President and Commander-in-Chief of the Federal Republic of Nigeria is Alhaji Muhammadu Buhari, GCFR, (A retired General in the Nigerian Army). According to the UNICEF Country program Document for Nigeria, 2014 – 2017, Nigeria has a population of 171 million, of whom 45 per cent are below 15 years, and its growth rate is 3.2 percent. As a result, the country's population could double by 2035. The country consists of 36 states, a federal capital territory and 774 local government areas (LGAs), each with significant degrees of autonomy.

Nigeria has achieved high economic growth rates in the last five years (6.5 per cent annually), but the growth has not been equitable. An estimated 54 per cent of the population lives below the poverty line (43 per cent urban, 64 per cent rural), and 90 per cent of the poorest people live in the north. Households in the north and in the lowest income quintiles have substantially less access to services. Of the urban population, 27 per cent is food insecure, compared to 44 per cent of the rural population. Socio-cultural barriers still impede many healthy household practices.

In Nigeria, over 17.5 million children could be categorized as orphaned and vulnerable, of these, 2.23 million were orphaned by AIDS-related causes, and 260,000 children are living with HIV. The Government of Nigeria submitted a report to the Committee on the Rights of the Child in 2008, and it was considered in 2010. The main recommendations were to ensure adoption of the Child Rights Acts in all states and undertake institutional strengthening of the Federal Ministry of Women Affairs and Social Development and the Special Rapporteur on Child Rights in the Nigerian Human Rights Commission. Millions of children in Nigeria attempt to combine learning and earning; as many as 47 per cent of child-laborers aged 5-14 years are not attending school.

Household poverty and cultural factors push girls into marriage. As at 2011, 20 per cent of women (20-49 years) were married before the age of 15 (a 5 per cent increase from 2007), while 40 per cent (aged 15-59 years) were married before the age of 18.

UNICEF reported 10 million Nigerian orphans due to all causes in 2013, with 2.3 million orphans due to AIDS. They are easily exploited and less likely to attend schools. The stigma and discrimination attached to AIDS culturally are transferred to orphans whose parents died of AIDS, hence they are excluded from their communities. They lack access to education, healthcare, and other social services. World Bank (2017).

In addition to about 54 million illiterates which put Nigeria at the bottom in the global literacy index ranking, Children-out-of-school is today a ticking time bomb that must not be allowed to explode. (UN, 2005).

From my recent field survey, 2020 – 2021, it is discovered that 60 per cent of youths are already out of School due to parents' inability to pay up their children and or wards School fees especially those attending private institutions around the Country. Many are now at home engaging in casual jobs, hawking and other related activities due to the COVID-19 pandemic long stay at home and still unpredictable, due to the Boko Haram and Herdsmen versus community clashes around the Nation, University Lecturers and non-academic staff strikes and other reasons. Nigerian Education sector has not been able to successfully adopt the virtual classes system to keep learning going.

Anambra State

Anambra is one of the 36 States of the Federal Republic of Nigeria; it was first carved out from the northern half of East-Central Africa in 1976 shortly after the Nigeria Independence in 1960. It was further reduced to its present territory in 1991 when Enugu was created out of the State. Majority of the total population of about 4,177,828 people are the Igbo tribes, while Awka is the Capital City and the seat of government, Onitsha town is the Main Market and Commercial Nerve of the State. Furthermore, Anambra State occupies an area space of about 4,844 sq. Km. with 21 Local Government Areas (LGA) all chaired by Local government chairmen. By the year 2017, Anambra State has a total GDP (PPP) of \$11.83 billion, and per capita income of \$1,615.10

Social Ministry Defined

Because this paper is for academic researches and social development purposes, one could only appreciate this discourse if one understands the meaning of the key topic of discussion. By way of definition, therefore, we have to first of all define the key words of the topic; **Social and Ministry**.

For the purpose of this essay, the word '**Social**' could be defined as '**Common good**', something which affects a generality of the people in a community or society, while the word '**ministry**' is the active involvement or participation in the process of finding solutions to those issues or problems which affects the common good of the people. for example, there are many social problems which affects the global society, and every single nation seems to have her own share of the cake. Problems such as: "Crime, poverty, lack of medical care, violence, drug abuse, and many other behaviors or situations that we commonly think of as social problems rarely exist in isolation." Kornblum, W., Julian, J. & Smith, C. D., (2012).

Social Ministry is an academic program which examines issues of various interest, teaches and proposes solutions to solving those problems. It educates and empowers human actors, especially, theologians and social workers on how best to carry out the ministry of revival and empowerment among the affected people. In the socio-political perspective, social ministry is usually referred to as 'Social Service', it is regarded as part of the civic responsibilities of both the government and the citizens as a collaborative effort to better the lives of every member of the community. But the term Social ministry is usually used in the theological and religious perspective, this is because, theologians and religious minded people see the service to those on the margin as a mandatory apostolate commanded by God and

the ministers of the gospel of Christ engage themselves in the special voluntary service as part of their ministry.

According to Mess and Williams (2001), Social service is a modern term, virtually a twentieth-century term. "Older terms in use were "charity," "philanthropy," "poor relief," "social reform. "To what extent social service" corresponds to these, and to what extent it has a different and a new connotation, should appear in the course of analysis. The first sense in which the term is sometimes used is when the claim is made that anyone who is doing honest work which is useful to others is rendering social service. Thus, one hears it sometimes said that a great firm of popular caterers, or of cheap tailors, has rendered conspicuous social service; and the statement conveys something which is true and important. In this sense a good iron monger or a good accountant renders social service. Often the adjective is omitted. ("All service ranks the same with God"; cf. the Rotary motto "Service not Self.") The 'bulk of such service is rendered in the ordinary way of industry or of professional work. It is doubtless a good thing that stress should be laid on the element of service in all honesty and useful work, 'though one knows that the phrase-ology can be associated with a good deal of cants. In any case such use of the term "social service" is too wide to be of much value, and for the most part the term is used and understood in a narrower sense. The connotation of the term "social service" often includes the idea of supererogation. Social service is here regarded as being something extra to the ordinary work of the world, something which need not be done, but is actually done because of men's overflowing goodness and enthusiasm. In this sense social service is primarily a matter of volunteers; aims are formulated, organizations are founded and directed, money and service are provided by volunteers. If this be accepted, it follows that activities cease to be social service when they become statutory obligations. Social service in the past has been much concerned with, and by many identified with, the relief of distress, especially material distress, and the combating of evils. It is one of the outstanding changes of recent decades that the emphasis, is coming to be laid more and more on the enrichment of normal life. Yet the former objects remain, and are likely to remain for a long time, a large part of what is called "social service" and "social service" is still identified in the minds of many with them. Mess, H. A., & Williams, G. (2001).

The Catholic Diocese of Honolulu asserts: *"The mission to which Christ calls the Church clearly includes works of charity and justice. Throughout his public ministry, Jesus demonstrated the degree to which we are to provide service to others in need while working to change the social conditions that create such needs. The Church is called both to direct service (work of charity, like providing food, clothing and shelter) and to address the root causes of social problems (works of justice, like changing an unjust law or social structure)." She continues, "Jesus' own mission was characterized from the beginning by what the Church has come to call social ministry or outreach and service to others."* Diocese of Honolulu (n.d.)

Types of Social Ministries in Nigeria/Anambra State

Globally, there are different kinds of social ministries, depending on the problems observed in the area. However, in Nigeria, social ministries generally carried out by the Church are; in the areas of health services, education, injustice, charities of various kinds, like; prison apostolate, orphanage homes, care of the physically challenged, IDP

campes. These ministries are efficiently managed within the Dioceses in Anambra State of Nigeria – Catholic Archdiocese of Onitsha, Diocese of Awka, Diocese of Nnewi, and the recently created Ekwulobia Diocese. Whether the poorest of the poor in the communities actually benefit as expected from these available ministries shall be discussed later during the field visit reports. We shall also see how much collaboration exists between the government, the citizens and the Church in the area.

Agents of Social Ministry

Emedi, in his dissertation, asserts that the local church in a poor community is an agent of social ministry. He opined that, one of the four missions of the Church, is Social Concern, (Evangelism, Worship, Edification, and Social Concern). For him, the function of social concern of the Church is probably the most underplayed in evangelical churches. Primacy has been placed on either evangelism or edification and worship so that social concern has been viewed as a distraction for the church. Evangelism has been viewed by some conservative Christians as "the exclusive mission of the church" (Adeyemo in Nicohlls 1985:48). From the life of Christ Himself, as presented in the gospels and through the writings of the apostles, social concern stands out as one of the main functions of the church. Emedi, PG. I. (2010).

The document on the Second Vatican Council of the Roman Catholic Church, asserts: "If the Church is to be in a position to offer all men the mystery of salvation and the life brought by God, then it must implant itself among all these groups in the same way that Christ by his incarnation committed himself to the particular social and cultural circumstances of the men among whom he lived." Vatican II, (1965).

Pope Francis, in his Apostolic Exhortation, 'Evangelii Gaudium', he writes:

24. The Church which "goes forth" is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. An evangelizing community knows that the Lord has taken the initiative, he has loved us first (cf. 1 Jn 4: 19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast." ... "Let us try a little harder to take the first step and to become involved. Jesus washed the feet of his disciples. The Lord gets involved and he involves his own, as he kneels to wash their feet. He tells his disciples: "You will be blessed if you do this" (Jn 13:17). An evangelizing community gets involved by word and deed in people's daily lives; it bridges distances, it is willing to abase itself if necessary, and it embraces human life, touching the suffering flesh of Christ in others". Francis, (2013).

In paragraph 76 of the above document, Pope Francis gave special recognition to those in social ministry and enumerated the challenges involved in the ministry. "They are dedicated in many other ways to showing an immense love to humanity inspired by the God who became man." Ibid: 46.

Other agents of social ministry, though in their own various ways, are: the political leaders, National, States and Local governments through their various agencies, Non-governmental (non-profit) organizations such as BEMSI Charity Foundation Int'l, International social agencies such

as United Nations, World health Organization, USAID and other similar organizations or agencies. These agents, though may have their specific goals to achieve, are geared toward same achievements in the wider society, which is zero poverty, peace and social justice for all.

General Problems of Social Ministries in Nigeria

In Nigeria as a Country Social ministry has suffered series of challenges especially in recent times. Some of these challenges are as a result of ignorance or poor knowledge of the various actors in the social ministry. This is because many people are not adequately trained in the field of social ministry in the Church, the technical know-how for the discharge of the ministry among the people is not acquired by the pastors who usually engage in the works.

Many ministers in the ministry go into it for selfish purposes, such as popularity, some as a quick means of enriching themselves through aids got from donor agencies, others lack the true spirit of humanitarian service which Christ Himself exhibited as a model of a true altruism. Other challenges are lack of support from the government agencies and Church Hierarchy who are supposed to back up those who engage in the ministry. The government of Nigeria, for instance, collects huge sums of money from charity/humanitarian organizations to get them registered and to grant them license to operate. They also pay huge amount for annual renewals. The government do not encourage those in the ministry with adequate financial support to enable them reach to the grass root needs of those in the rural communities, this has actually limited the achievements of social ministry in the areas.

One other alarming challenge of social ministry is the vulnerability of those in the social ministry to kidnappings, Boko Haram, and Herdsmen terrorists in various parts of Nigeria, more especially in the northern Region. These days, those engaged in social ministry are afraid of doing ministry in those areas where terrorism have become the order of the day; yet the number of social cases in those areas are getting more alarming due to displacements from their homes out of fear. The Church on her part, has not done much to address the situation. There is therefore, urgent need for proactive collaboration of the Church in Nigeria with the National government and other relevant agencies to ensure peaceful coexistence, security and poverty reduction to at least, a near zero level. It is also on records, that health facilities and educational institutions owned and managed by the Church in Nigeria are more or less unaffordable by the poor masses and this is a serious challenged to be addressed too.

The Case of Anambra State, Nigeria

The Dioceses in Anambra State are blessed with good and well-organized institutions for social ministry. There are a whole lot of church personnel and Diocesan representatives who engage in various kinds of social ministries ranging from Basic Education to Health Institutions and Homes for the less privileged people. The problem is sometimes the

SECTION B: SURVEY QUESTIONS

These are clearly represented in the table below:

Section B

In the following questions table, kindly put a check-mark (✓) in the appropriate column as in:

SA – Strongly Agree, A – Agree, D – Disagree, SD – Strongly Disagree, UN – Undecided.

affordability. How accessible are these facilities to the common man on the street? How many aged and people on the margin find succor in those social facilities? Are there provisions for those who are not able to meet up with the fees and bills, as the case may be? what is the Church's aims for establishing these facilities? What are other areas of social ministry the church in Anambra State engages in, and how are these performed? What are the challenges? These and more are what I intend to investigate for better presentation. We shall see that in the next sub-topic.

Report of Field Visits with Statistical Data

Here we made a phenomenological survey of social ministry in Anambra State. Attention is given to the respondents' analysis based on preliminaries and questions raised in the essay. An intensive description of social ministry in Anambra State hereby presented, thus, the presentation will help to see at a glance the bio-data of the respondents, the general awareness of social ministry issues in the State, and the measures to strengthen social ministry in Anambra State. 20 sampling questionnaires containing 20 questions were distributed randomly, and total number of questionnaire handouts were returned at the end of the survey from which the following data are presented.

SECTION A: BIO-DATA

1. SEX OF RESPONDENTS

During the survey through the questionnaires, the respondents' sexes recorded and analyzed in percentage as follows: 60% of the respondents were females while 40% were males.

2. AGE BRACKETS OF RESPONDENTS

The survey represents that 6 respondents (30%) were within 20 – 29 years, 7 respondents (35%) were within 30 – 39 years; 4 respondents (20%) were within 40 – 49 years, while 3 respondents (15%) were 50 years and above.

3. RELIGIOUS BACKGROUND OF RESPONDENTS

Our survey shows that 17 respondents (85%) were Christians of various denominations, 3 respondents (15%) were Traditional Religion, no respondent was of Islamic Religion. Religion can educate communities for human dignity of all in society to be restored and religion can be part of the system actively encouraging and participating in alleviating poverty. **Beyers, J. (2014).**

4. PROFESSION OF THE RESPONDENTS

2 respondents (10%) Clergies/Religious, 10 respondents (50%) were Civil/ public servants, 7 respondents (35%) were students, while 1 respondent (5%) was Businessmen and women.

5. MARITAL STATUS

Our survey equally shows that 7 (35%) of the respondents were married, 9 (45%) were single, only 4 (20%) were single mothers, while none of the respondents was a divorcee.

PRESENCE, STATUS, CHALLENGES AND MEASURE TO IMPROVE SOCIAL MINISTRY IN ANAMBRA STATE, NIGERIA

6		SA	A	SD	D	UN
i	There are many institutions organized in Anambra State to cater for the needs of the less-privileged people.	% 55	% 25	% 5	% 15	% --
ii	The State government is doing very well to provide for the poorest of the poor in the Society, and also reduce poverty to its barest minimum.	30	20	20	30	--
iii	The Church in the state spend major part of her money and time to attend and provide for these poor people.	30	25	30	15	--
iv	The Church in Anambra is working seriously with the State government to see that suffering people; disabled, prisoners, out of school children etc., are given enough spiritual attention daily, their needs are provided and are reconciled with their families.	25	10	35	30	--
7	The different measures put in place to reduce poverty are:					
i	Establishment of affordable basic education by Church.	5	10	15	70	--
ii	Free education by the Church and State Government.	5	--	85	--	10
iii	Special training and Catechism centers around the streets by the Churches to draw them nearer to God.	15	50	20	15	--
iv	Sending food and clothes to homes of the poor people always by Church ministers.	25	45	15	10	5
v	Establishment of youths and children development centers in the various urban centers to bring the street children together, counsel them, help them to be responsible and useful to themselves, also as forum to enlighten parents on the dignity of every child by the Church leaders	5%	-	45	50	--
8	Turning Pastoral attention to the poor in rural communities is very important and beneficial to the New Evangelization mission of the Church in Anambra State.	55	20	15	10	
9	Those engaged in social ministry in the State are endangered by kidnappers, armed robbers, terrorists.	35	10	15	30	10
10	The Church will save more lives, win more souls to God, and help create a better and crime-free Society if she engages more in Social ministry rather than pulpit evangelism.	65	20	15	--	--

MEASURES TO IMPROVE SOCIAL MINISTRY

		SA	A	SD	D	UN
11	Training of professionals to work with the church personnel in social ministries	45%	40%	15%	--	--
12	Adequate provision of free alternative education such as crafts training – sewing, ICT, shoe making, cosmetology etc. for self-reliance, and to be co-funded by the government and the Church.	75%	10%	15%	--	--
13	Positive attitude of government officials, Church officials, Parents, Extended families, Christians and NGOs, towards the poor and vulnerable will improve well-being.	20	30	20	--	--
14	Partnership programs for poverty alleviation by the Church, government, and NGOs focusing specifically on poverty alleviation and spearheaded by the Church in Anambra State will contribute to the well-being of citizens in the State.	40	45	15	--	--
15	The Church should introduce a new paradigm of pastoral care of meeting the people instead of the usual pastoral care of waiting.	45%	20%	15%	15%	5%
16	The Church in Anambra State should create basic Christian Communities within busy centers, meeting points for counselling/spiritual direction within those areas where street children are rampant.	45	35	20	--	--
17	The Bishops of the respective Dioceses within the State could appoint special priests and religious personnel into this special ministry to work with existing NGOs already working on programs on social care.	35	50	10	--	5
18	Every rich individual should willingly join the social ministry, directly or indirectly.	55	30	10	5	--
19	The present education and health institutions belonging to the Church in the area are too expensive, so, they do not represent the ideal of social ministry as Christ taught in the gospels.	55	15	15	15	--
20	There are many ministers engaged in social ministry in Anambra State, but they are doing that for their own selfish gains.	35	45	10	--	10

NOTE: The above data are recorded in per centages.

With the above reactions of the respondents, the fact could be deducted that majority of the people are not happy with the situation of social ministry in the area. It is of note that social ministry exists, but the impact made on the poor masses is not encouraging. The Church in the area are more

acclaimed in the area of food and clothing distributions to established rehabilitation homes, orphanages etc., which mainly owned by private and non-religious individuals. Other areas of the social ministry, such as, Education, health, community development, the Church scored very low. It is

not that the Church, especially the Catholic Church and the Anglican Communion, are not engaged in those areas, but the problem here is that the Churches' owned educational and health institutions are exorbitant and not affordable for the poor citizens. These institutions are more of profit-making rather than charity based. Most often, it takes the likes of BEMSI (Better Education and Medical Support Initiative) Charity Foundation International to source funds from good Samaritans to off-set the medical bills of poor individuals and to get them discharged from such hospitals, and to pay the fees for many less-privileged children in the Mission Schools. Food apostolate is good but it is not capable of reducing the social evils and problems from any society.

Recommendations/Conclusion

As a way of recommendations for measures to improve social ministry in Nigeria, especially in Anambra State, putting the socio-cultural background into consideration, the followings were recommended in line with the thoughts of the respondents:

45% strongly agreed that training of professionals to work with the Church ministers is important, followed by 40% respondents who agreed with the idea. 75% respondents strongly agreed with adequate provision of free alternative education for self-reliance to be co-funded by the government and the Church; 10% are in agreement.

The Church should realize that her primary role is the well-fare of the people of God, and this is caring for the soul and body. Therefore, the church should expend more of her incomes for poverty alleviation of the people, she should embark more on free formal and informal education for the less-privileged and free medical attention, especially in the rural areas where more people are suffering. The Church should embrace a pastoral care of meeting rather than pastoral care of meeting. By this I mean, the new paradigm should be, the church moving like Jesus, to meet with the people wherever they are, suffering, instead of the usual stay in the Church waiting for the people to come and meet them in the Church premises.

Finally, more ministers should engage in social ministry, it is most needed now than ever. Our global socio-economic and socio-political situation today demand a great deal of social ministry. The social evils and crises or issues in our communities today is increasing geometrically, so, more socio-religious workers are needed to match up with the alarming phenomena.

I therefore conclude by saying, with the functionalists, that "there is need to engage in research and active intervention

to improve social institutions, create new organizations to address social problems" Kornblum, W., & Julian, J, (2012), and the social ministry is one of those institutions to be strengthened.

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